لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

February 1967

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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A Monthly Magazine Devoted to the Cause of Islam

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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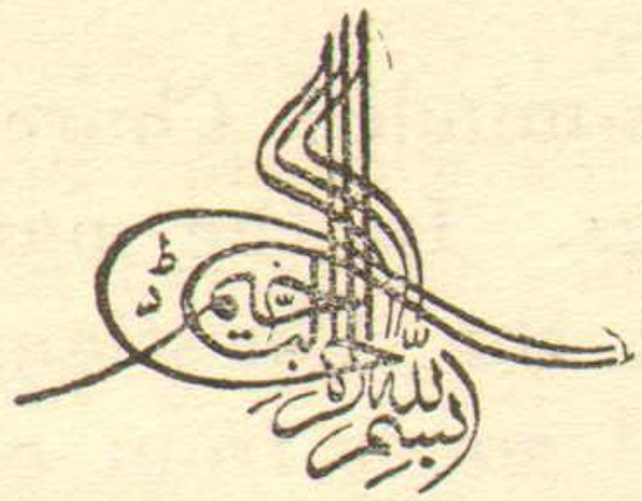

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXI FEBRUARY, 1967 No. II

Christianity To-day

The "Christianity Today" a magazine published from Washington D.C., sponsored a 1200 clergy World Congress on Evangelism which ended its 10-day session at Berlin on November 4 with a pledge to carry the Christian gospel to the entire contemporary mankind by all the means "God has given to the mind and will of men" and extended an invitation to the entire Christian Church to confront the world with "the claims of Jesus Christ". The delegates noted regretfully that the response would not be unanimous but re-affirmed their own resolve "Our responsibility is to see that every one is given the

opportunity to decide for Christ in our time. We shoulder this responsibility".

These serious-minded Churchmen are giving a hard look at things. In the past Christianity had an easy walk-over; the Christians ruled the globe, their vessels carried goods from coast to coast, their navies fluttered their proud flags from ocean to ocean. The Christians had all the trade in their hands. They made new inventions, spoke exotic languages, carried exotic weapons and new medicines. The Bible enjoyed a privileged status and Jesus was held in high esteem. For the Church the world was rosy and hell far away.

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Since the advent of the Promised Messiah, the thought-world has been undergoing changes, first slow then strong and now tremendous. The death of Jesus on the cross has been questioned, in fact disproved and with it the validity of Christianity. New philosophies that questioned the right of the privileged few to grab all the fat of the land and keep in bondage many who really produced wealth, has shaken, even shattered the time-honoured social set-up. Even capitalism has developed a conscience now or has simulated one to justify its existence. Tne role of the missionary has been under spot-light. The Church has to struggle to live, and must show some results and a warrant for its ministration. Its face value has been questioned.

The "Evangelists" have obviously been upset about all this and done some re-thinking. For they recognized "the failure of many of us in the recent past

to speak with sufficient clarity and force upon the Biblical unity of the human race". Evidently with a good measure of remorse but, to their credit it be said, with an equally good measure of courage, they "recognize no distinction based on race or colour and no limitations arising out of human pride or prejudice". The "Evangelists" further condemned racialism in the name of "Scriptures and Jesus Christ" and declared "We reject the notion that men are unequal because of distinction of race or colour", and to lend the pronouncement a solid note of sincerity, they asked "forgiveness for our past sins in refusing to recognizc that clear command of God to love our fellow men with a love that transcends every human barrier and prejudice".

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It took the Christian Church a good two thousand years to recognize the obvious, plain and simple fact of human equality—a fact pointed up by the Holy Prophet of Islam (peace and blessings of Allah be on him and his followers ever and evermore) in simple, understandable and un-twistable language,—all men are children of Adam and Adam was made of dust..... all men are equal as are equal the fingers of two hands—no Arab has any kind of superiority over a non-Arab, the honour of a man is inviolable as the honour of the Holy House, of the Holy City and of the Holy Month.

It took the "Evangelists" many hard knocks, many disillusioning experiences to swallow the bitter pill of human equality. They had basked long in the sunshine of Christian temporal glory. The Church lived on the fat of every land under the flag of the

Christian invader. Now that the slaves have overthrown their masters and the Christian world is divided on national lines the entire future of Christianity is at stake, an appeal is addressed to the gullibility of man to forget the past sins of the Cross that it committed in the flush of pride, in the hour of its dominance and trust its new rubber cheque of "Biblical equality of the human race".

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And does the Bible affirm the equality of manknid? From the Old Testament one finds running a single thread that binds the two together in the outstanding fact that God Jehovah was the Lord-god of Israel and of Abraham. God of mankind is conspicuous by His utter absence, at least when the Israel era takes over, He appears only as the exclusive patron of the Israel. Jesus in his own turn did not do anything to change the view: in fact he confirmed it when he refused to share his blessing with others on the plea that what was the ration of Israel could not be cast to dogs. That is as far as the Biblical equality of human race and the equality of man "in Jesus" goes.

It is only in Islam that God asserts His Universality. His Ubiquitousness, His Overlordship, His Eternal Unrestricted all-covering Providence and says "and for every people has there been a guide" meaning that no nation has been spiritually discriminated against even as none has been physically discriminated against, all enjoyed His sunshine, His land, His air, His light and His earth and its products and His laws operating under given conditions uniformly for

all, even for the atheist and the delinquent.

Again, commissioning the Holy Prophet, He speaks of him as "mercy unto all, the entire Universe" and "for all mankind".....not a national prophet, not with a racial philosophy, but a man-Prophet, every man's prophet as much of the Arab as of the American or Australian or Eskimo or Mongol or Negro or Chinese. This equality of man has been the badge of Islam throughout its history, even during the rule of degenerate despot, the Muslim Mosque, the social centre of Islamic community worship, has been the scene of human equality and brotherhood, demonstrated in five daily prayers when the proud rich would not dare disdain the presence of a poor brother clad in rags rubbing his ill-covered shoulders against his embroideries when standing in straight and obedient rows before their common Maker. This equality was not confined to houses of worship. It was demonstrated in feasts, at the dining table. It was demonstrated through inter-marriages. It was demonstrated through sharing in offices of profit and power. A whole dynasty was put in the line of rulers through the traditional attitude of the monarchs of Islam that ruled India long before the emergence of the great Mughals—thus is named very appropriately the Slave dynasty.

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Has Christianity anything comparable to offer?

Perhaps the "love thy neighbour" is its best bet. The theory is fine but what about the practice through ages? In all the Christian lands, it has been more

respected in its breach than in its observance. Next door neighbours are hardly known to one another for months. Its perverted expression has however been found in its watered - down version "Love thy neighbour's wife as thy own".

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The Promised Messiah on Khatm-i-Nabuwwat-II

Eng. Sufi A. Q. Niaz.

Shedding from their heart the fear of God, where people use unseemly expressions in regard to the Holy Prophet Muhammad; and they bring dirty accusations against him; and persist in abusive language in regard to him—how can we make peace with such people? I say very truly, indeed, that we can make peace with venomous snakes of the salt ridden portions of the earth, and wolves ranging over wilderness; but we cannot make peace with people who make dirty attacks upon the Holy Prophet, dearer to us than our own lives; far more dear than even our parents. Allah grant, in His boundless grace and mercy, that we die on Islam: we have no desire to do anything which should destroy our faith![1]

Now the gist and purport, the aim of all this statement is that, rationally speaking, the positions of Nearness to God are of three kinds; and the third position and rank of this Nearness, which comprises a perfect manifestation of God, and serves as a mirror, in reflection, which reveals the Lord, admittedly belongs to the Holy Prophet Muhammad, of which the rays have lit up thousands of hearts, purifying a countless number of breasts of their inner darkness, and taking them to a strong and powerful source of light.

Muhammad, the Prophet
Of Arabia, is the sovereign
Of both the worlds, whose portals
Are guarded by the Holy Ghost!
I cannot dare to say
He is the Lord God: but this
I say, with the utmost

Confidence, that whosoever
Has discernment enough
To realise the sublimity
Of his elevated rank,
He also comes to know
The Lord !

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Indeed the man is fortunate who accepts the Holy Prophet Muhammad for a guide; and takes the Holy Quran to show him the way. O Lord, rain down Your blessings upon our Leader and Friend, Muhammad, on his progeny, and his followers ! All praise to Allah, Who has prepared our hearts to treasure up love for Him, and His Apostle ! [2]

The Chief among the Prophets, the best of all mankind, our Friend and Leader, Muhammad Mustafa, peace and the blessings of Allah be upon him—he came with a surpassing beauty and charm, in praise and appreciation of which this one single verse of the Holy Quran is enough, namely, *Dana fa tadalla, fakana qaba Qausaini, au adna*, i e. that Prophet proceeded very close to the Divine Being; and then he inclined towards, and bent over, the creation of the Lord, to render a full account of the way he creditably discharged his duty to the Creater, the Lord God, and his duty to the Creation of the Lord God, making manifest, in his life both kinds of beauty and charm of the soul, becoming the common chord between the two arcs, the upper and the lower one. [3]

If it is argued that the Holy Prophet Muhammad, being the *Khatamul Nabiyin*, how can another Prophet come after him, the answer is that, without doubt, from that point of view no Prophet can come now, neither old, nor new, nor the way you bring down Hazrat Isa in the final period of the history of mankind on this earth, and accept him as a Prophet. In fact the common prevailing belief among the mass of Muslims keeps Prophethood current for a full forty years, in Hazrat Isa, in the course of his second advent—a period of prophethood longer than even the period of the Holy Prophet Muhammad. There is no

doubt that an idea like this one involves a sinful belief, of which the falsehood is clearly brought out by the Quranic verse, "But, he is a Prophet of God, and *Khatamal Nabiyin*"; and by the Hadith that "There is to be no Prophet after him". We are strongly opposed to beliefs of this kind; and we have the fullest, the most sincere belief in what has been embodied in the Quranic verse, namely, "But he is an Apostle of God, and *Khatamul Nabiyin.*" This verse embraces a prophecy, of which my opponents have no awareness; namely, that Allah says the door of Prophethood has been closed after the advent of the Holy Prophet Muhammad. It is no more possible that any Hindu, or a Jew, or a Christian, or any one formally known as a Muslim, should be able to prove that the word 'Prophet' was genuinely and truly applicable to him. All the windows of Prophethood have been closed for the future, except one, the window of *Siddiqiyat.* which remains opon-i.e. the window of '*Fanah fir Rasul.* So, therefore, whoso comes to the Lord from this window, in a *zilli* manner, a mantle of Prophethood is conferred on him, which is the mantle of the Prophethood of Muhammad. That such a one should be a Prophet, is not a situation where it would be the bounden duty of a Muslim to show a keen sense of jealousy for safeguarding the honour and name of the Holy Prophet Muhammad, since such a Prophet would not be a Prophet in his own self, but through drinking deep at the fountain-head of the Prophet Muhammad—not for himself, but for the grandeur and glory of his Master, the Holy Prophet Muhammad. [4]

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Allah has made Muhammad Master of the Seal, which means that to enable him to confer on mankind the benefits of his advent and his Ministry, a Seal was bestowed on him, which has never been bestowed on any other Prophet, this being the reason why he came to be known by the title of *Khatamul Nabiyin.* The meaning of this expression is that obedience to his teaching can qualify a man for receiving the position and rank of Prophethood; that the purifying power of his Soul, when directed to operate on, and influence, the mind of a man among his disciples it can carve and chisel him into a prophet—a power, and ability

which has never been bestowed upon any other Prophet. This is the significance also of the Hadith where the Holy Prophet Muhammad has said, "*Ulama-o-Ummati ka Ambiya-i-Bani Israel*" the Ulama, the learned people among my followers, are like the Prophets raised among the people of Israel. Among Israel there have been a large mumber of Prophets; but their Prophethood was not the result of obedience to Moses. Those Prophethoods were the result of a direct conferment from Allah, without any reference to the Prophethood of Moses.[5]

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Who is saved? Assuredly, whosoever is convinced that the existence of God is a veritable reality; and Muhammad, peace and the blessings of Allah be upon him, the Intercessor between Him and all His creation. Under the heavens, there is no Prophet comparable to him in position and rank: nor a Book comparable to the Holy Quran; and in regard to no one else did Allah desire that he should live for ever. This Prophet lives for ever; and to keep him alive for all time to come, God has laid down a firm foundation, in the fact that the benefit of his *Shariya*, and the power of his soul shall remain operative in the world, upto the moment of the *Qiyama*.

So, therefore, it has always been, for me, a matter for surprise and astonishment that this Arabian Prophet, whose name is Muhammad, thousands and thousands of *darud* and *salam* be upon him, is a Prophet of such extraordinary rank that the bounds of the eminence of his position cannot be imagined. Nor is it possible to gauge the strength, and extent of his benign influence. It is for me a matter for regret that his rank has not been recognised, as it should have been recognised. *Tauhid* which had become extinct in this world—he alone is the stalwart who brought it back on this earth. He loved God, to the utmost possible point; and he was filled with the utmost, the deepest possible sympathy for fellow human beings. Therefore Allah, Who was aware of the secret lying in his heart, gave him preference over all other Prophets, whether of the earlier eras, or of the later ones; and He bestowed upon him all that he had desired in this world. He alone is the fountain-head of all benefits and

blessings. Whosoever, now, claims any preference, or elevation, for himself, with out reference to this the greatest Prophet for all times—he is not a human being; he comes from the children of the evil one, since Muhammad has been blessed with the key to every benefit and every blessing.[6]

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Our chief, and our friend, Muhammad, peace be upon him, stands at a point in the heavens, of an elevation and sublimity, of which anything more elevated, and more sublime, cannot be possible. *Inda sidratul muntaha, bil rafiqil A'la* ; and the *darud and salam* of the *Ummat* are continually being made to reach him. O God, rain down Your blessings upon Muhammad and the children of Muhammad, more, and better, than You have rained down upon any of the other Prophets.[7]

Where Allah has given a pledge that the Holy Prophet Muhammad is *Khatamul Ambiya*, at the same place He has also implied that, in point of perception and influence of the powers of his soul, he stands in the position of a father, for the righteous people of his *Ummat*, whose education and training is completed in obedience and strict adherence to the *Shariya* of which he is the bearer ; and that the honour of Divine Revelation and a Communion with God Almighty is conferred upon them, as stated in the Holy Quran : "Muhammad is not the father of any male person among you : but he is an Apostle of Allah, and *Khatamul Nabiyin*." Evidently, the word *Lakin*, in the usage of the Arabic language, is used for *istidrak*, for over-riding a handicap, or a situation, under reference. In this verse of the Holy Quran, the situation under reference is the fact that the Holy Prophet had no male issue. To override this situation, the statement beginning with the word *lakin* tells us that he has been made *Khatamul Ambiya* (a position far higher, and far more beneficial for mankind). This statement means that, after the Holy Prophet, it had been put out of the question that anyone should rise to be a Prophet of God without implicit obedience to the *Shariya* of which Mohammad has been the bearer, without following in his footsteps. Henceforth, Prophethood and Apostleship will be conferred only on one whose actions and deeds would bear the seal of perfect obedience to him.[8]

All the Scriptures, and all the Prophets gone before—there is no need now that we follow them all, individually and separately, since the Prophethood of Muhammad embraces them all. With the single exception of this path, all other pathways have been closed. All those truths, which take a man to God, are fully contained in the Ministry of Muhammad. After him, neither would come any new truth; nor is there a truth embodied in previous Scriptures and Prophethoods, which has not fully been gathered up and packed into the *Shariya* of the Holy Prophet Muhammad. All the previous Prophethoods end on the Prophethood of Muhammad. This does not mean, however, that the Prophethood of Muhammad now falls short of conferring its own specific benefits on mankind. The fact is that it has far more benefits and blessings, than is the case with regard to any other Prophethood. Adherence to the teaching of this Prophet takes a man to God, by a way very easy to follow. By following this Prophet one can come to merit the love of God, and communion with Him, in a greater measure than was possible by following the teachings of earlier Dispensations. But one who follows the Holy Prophet Muhammad cannot become a Prophet in an unqualified and absolute sense, as an unqualified, and absolute Prophethood would be derogatory to the perfect, absolute, and unqualified prophethood of the Holy Prophet Muhammad. However, the words *ummati* and Nabi collectively, can, with truth, become applicable to him, since this qualified Prophethood will not imply any derogatory content in relation to the perfect, absolute and unqualified *Nabuwwat* of the Holy Prophet Muhammad. Rather we should say, the advent of a Prophet, who is himself a follower of the Holy Prophet, makes the benefit and blessing of the Dispensation of Muhammad shine forth all the more in splendour.[9]

The man whom Allah holds dear is the man who makes the Holy Quran the guiding principle of his life; who genuinely believes that the Holy Prophet Muhammad is *Khatmul Ambiya*; and considers himself entirely and absolutely dependent on the benefits and blessings of the Dispensation of Muhammad. This love of God manifests itself in this way that Allah draws such a man to Himself, extending to him the blessing of communion

with Himself, and shows His Signs in support of him. [10]

My thought,
And my imagination,
I sent ranging far and wide,
On every side, even until
It came back to me,
Worn out and tired :
But I have failed to find
Another *Deen*, another religion,
Like the great and glorious
Deen of Muhammad !
There is no creed in the world
Can show a Sign from God ;
This fruit I have tasted
Only from the Garden
Of Muhammad !
Personally, myself,
I have tried and tested Islam,
In the diverse
Situations of human life :
I have found it is a light—
A great light, indeed :
Arise, therefore, and look :
Carefully listen to what
Herein I have said !
From the moment
I obtained this light,
From the light
Of the Holy Prophet,
With the Lord God, I found,
I had linked up my being !
On Mustafa, let there be
Thy peace and blessings,
Innumerable times,
To an incalculable extent :
For a light and guidance,
Not available, not accessible,

Anywhere else, by the grace
Of God, from him, alone,
I have received
This marvellous light!
A man, better than him,
I have not seen anywhere
In the world; and, naturally,
My heart I have released
From all other ties!
In the eyes of my people,
I have come to merit
Their wrath, right
From the moment,
In my heart, I enthroned
His love!

Verily,
By thine own sweet face,
I swear, my dear Ahmad,
It is only for thy sake,
That I have shouldered these
Crushing burdens!
With thy love, every
Particle of my being
Stands charged to the utmost:
This, indeed, is a wonderful
World of mine own
Which I have created
Within my heart!
Overwhelmed by this love,
Every trace of my being
I have completely effaced;
And every particle
Of my body I have sent
Flying and scattering
In they path! [11]

My conviction, and my creed, is this, that leaving the Holy Prophet Muhammad on one side, all the other Prophets

who have gone before, combined, and working together, could not have done the work, and accomplished the reform, which the Holy Prophet Muhammad achieved, working alone, all by himseif. The previous Prophets had not the heart, the power, the calibre, which was bestowed on the Holy Prophet. If anyone objects that this view involves a slight, with respect to the other Prophets of God I would only remark that such an ignorant assessment of what I have said, would entail a lie uttered against me. To render to the Prophets of God all the due honour and respect, forms an indispensible part and portion of my belief, my creed, my faith. But the preference which belongs to tne Holy Prophet Muhammad, over all other Prophets, is the foremost, the main point in my Faith; and this view forms part and parcel ef every nerve and tissue in my being. It is not within my power to cut this belief out of my being, and throw it away. Let my unfortunate and blind opponent say what he likes. The Holy Prophet achieved a success in his Ministry, which the other Prophets could not have done, irrespective of whether they worked singly, or all together. And all this was owing to the grace of God.[12]

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The *sirat-i-mustaqeem* is only the *Deen-i-Islam;* and now, under the heavens, there is only one Prophet, and only one Book, i.e., Muhammad Mustafa, peace be upon him, higher and greater than all other Prophets; more perfect; *Khatamul Ambiya;* and the best among all mankind. If you follow him, you find he is the one that puts you in contact with Almighty God; you find the curtains being raised, and rolled up, as you proceed; and while still in this mundane world, you begin to perceive, around yourself, unmistakable signs of deliverance. And the Holy Quran embraces true and perfect guidance; it enables a man to acquire true knowledge and understanding; it purifies the heart of human weaknesses; and by following the path indicated by this Holy Book, one is enabled to get rid of ignorance, of slothful ease in life, of doubts and misgivings, and reach the point of absolute conviction.[13]

For the human race, now on the earth, there is no Book,

except the Holy Quran; and for the sons of Adam there is no Apostle, no Intercessors, but Muhammad Mustafa, peace and the blessings of Allah be upon him. So, therefore, you should endeavour to cultivate true respect, and true love for this Prophet of great power and seplendour; and to nothing, and no one else, should you give any kind of preference over him, that in heaven you come to be numbered among those who have been saved! [14]

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1. *Paigham-i-Sutha*
2. *Barahin-i-Ahmadiyya.*
3. *Barahin-i-Ahmadiyya*, Vol. V.
4. *Ek Ghalati ka Izalah*
5. *Haqiqatul Wahi*
6. *Haqiqatul Wahi*
7. *Izala-i-Auham*
8. *Review on the Mobahitha Batalvi and Chakralvi*
9. *Al-Wasiyat*
10. *Chashma-i-Ma'rifat*
11. *A-eena Kamalat-i-Islam*
12. *Al-Hakam*, January 17, 1901
13. *Baraheen-i-Ahmadiyya*, Vol. IV.
14. *Kishti-i-Nuh.*

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Islam: The Religion of Peace

A. R. Khan, Missionary-in-charge, Ahmadiyya Movement in Islam, U.S.A.

Islam, the Religion of Peace, has been unfortunately, misrepresented, by its foes, and friends as well, as advocating violence in propagation, although its very name, its teachings and institutions, and the history of its rise and progress emphatically belie it.

The very name "Islam" means 'Peace'—peace with God and peace with His creatures, i.e., complete resignation to the Will of God and a relation of friendship and fellowship with His creatures.

How Islam Makes for Peaceful Atmosphere

When a Muslim meets with any person, he is enjoined to greet him, saying, "*Assalam-o-Alaikum*" (peace be upon you), and when he is greeted by someone with peace, he is to reciprocate the greeting, invoking additional blessings upon the latter. When he calls at someone's, he is to pronounce the same formula of peace loudly three times, if necessary, to call attention of the inmates.

If a Muslim happens to fall out with someone, he can not discontinue his greetings of peace to or talking with him for more than three days. In religious discussion, too, if the adversary assumes a perverse attitude, a Muslim is enjoined to bid "Salam" (peace) and leave the place, instead of debating with him. In the course of actual warfare if the enemy offers peace or truce, deceitfully as it may be, a Muslim has to accept it, even if, it may be to his own detriment or the detriment of his community. The Holy Quran says : "Let not the enmity of a people incite you to transgress" (5 : 3). At another place it says : "Let not a people's enmity incite you to act unjustly." (5 : 9) Regarding supression of evil, it says. "Supress evil with what is best", in other words, return good for evil. Islam is so s o l i c i t o u s of peace that it does not forget the dead also in its solicitation for peace. When a

Muslim goes to a cemetery, he is to extend his greeting of peace to the departed souls by saying; "Assalamo Alaikum ya Ahlilqaboor" i.e. "Peace be upon you, O ye inmates of the graves."

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At the end of each part of his five daily prayers, while turning his face, right and left, he has to say; "Asslamo Alaikum wa Rahmatullah" (peace be upon you all and the blessings of Allah). After the conclusion of the prayer, he invokes peace upon himself and others, saying "Allahumma Antassalamo wa minkassalamo", i.e., "O God, Thou art Peace and from Thee is peace." One of the Attributes of God, in Islam is "Al-Salaam' (the Source of Peace). In short, Islam, aims at and provides suitable teachings and institutions for the creation of an atmosphere of perfect peace in society.

Peaceful Method in Propagation.

In the matter of propagation, the Holy Quran says:

"There is no compulsion in religion. Surely, right has become distinct from wrong.". (2 : 257)

"The Truth is from thy Lord, let him who chooses believe, and let him who chooses, reject." (4 : 138)

"And if thy Lord had enforced His Will, surely, all who are on earth would have believed together. Wilt thou, then, force men to become believers ?" (10 : 100)

"And revile not those whom they call upon besides Allah, lest they, out of spite, should revile Allah in their ignorance. Thus unto every people have We caused their doing to seem fair. Then unto their Lord is their return; And He will inform them of what they used to do." (6 : 109)

"Call people to the Path of God with wisdom and goodly exhortation." (16 : 126)

In view of the afore-said verses of the Holy Quran, enjoining perfect toleration and peaceful propagation, it is sheer in-

justice to say that Islam encourages the use of force in its propagation.

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Let us see how the Muslims carried out these instructions and how they actually behaved in the matter of propagation of their faith. During the early thirteen years they and their Prophet were subjected to most cruel and inhuman persecutions. In the beginning, they were laughed at, and then they were abused, boycotted, beaten, pelted with stones, dragged on burning sands and gravels, with pieces of heavy stones placed on their breast, strangled and butchered, in many other ways, too cruel, base, and mean to be mentioned, simply because they said ; 'God is one and Muhammad is His Prophet.' But they bore all these brutalities with unparalleled patience and forbearance, praying all the time for the guidance of the ruthless persecuters. Once while returning from Tayif, where the Holy Prophet (peace and blessings of Allah be on him) went to convey the Message of the Unity of God, he was pelted with stones so severely that he was bleeding all over. Then the Angel appeared to him in a vision and offered to destroy the town and its people, but the Prophet said, "No, if they are destroyed who will accept the Truth ? They are behaving so out of ignorance. May God forgive them."

At last, when it was found that preaching among the Meccans was of no avail, and further, it was impossible for the believers to profess and practise their faith peacefully there, they, for the sake of peace, left their hearths and homes and migrated to the distant town of Medina. But, there too, they were not allowed to practise their faith peacefully. Determined to extirpate them and their faith, the Meccans planned an overwhelming attack upon them. It was then, and then alone, that God permitted them to fight in defence of their faith. But in this defensive fight, also, the Muslims were commanded by God and His Prophet not to transgress the limits of justice ; not to kill children, women and priests, not to destroy crops, fruit trees, and places of worship, and further, stop fighting as soon as the enemy sued for peace. In short, in the course of war

also, Islam is solicitous of maintaining peaceful conditions.

In the state of victory the Muslims demonstrated extreme self-control, respect, and sympathy for the enemy. When Mecca fell and their blood-thisty and deadly enemies were at their feet, the magnanimous treatment that they accorded to the fallen foe has no parallel in human history. "What treatment do you except today?" said the Prophet. "The same that was accorded by Prophet Joseph to his brothers," said the Meccans. "Go, then, there shall be no retribution to-day you are forgiven", said the Noble Prophet (peace and blessings of Allah be on him).

In the face of the matchless patience and forbearance shown by the early Muslims when they were inhumanly persecuted, and the care, respect, and sympathy shown by them to their enemy, his wife, and children, when they were compelled by him to take up arms against him, and in view of the forgiveness accorded to him by them at the time of their victory over him, it is the height of injustice to say that Islam was spread by sword. The spread of Islam, in the latter days, in far off countries, like Malaya, Indonesia, the Philippines, and China, where no Muslim sword ever found its way, and its present-day spread in Europe, America, and Africa, also gives an emphatic lie to the aforesaid charge, and bears eloquent testimony to the bare truth that Islam conquered, and has always been conquering the hearts of people by dint of the beauty and excellence of its teachings. The fact that, in India, Islam secured more converts during the short British rule, than during the long Muslim rule, also testifies to the same truth.

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Peace in Society

We have seen how solicitious Islam is of peace, in normal as well as in abnormal times, in adversity as well as in prosperity, and how peacefully it penetrated into far-off countries and conquered and still conquers men's hearts. Now we shall see how it provides for making peace firmly established and secure in society. The two big enemies of peace in society are (1) Class-hatred i.e. the hatred between the rich and the poor, which has now taken the

shape of cold war between Capiatalism and Communism, and may at any time flare up into a hot war, and (2) Racial and National hatred. Islam strikes at the root of both these distinctions by its institutions of five daily prayers, fasting, pilgrimage and zakat (compulsory alms). Each of the five daily Prayers has a part to be offered in congregation. Besides the congregational daily prayers, there are weekly congregational Prayers on Fridays and two annual congregations on the occasions of the two I'ds. These congregational occasions provide golden opportunities for the eradication of all mutual hatred, and for the promotion of fraternity and the demonstration of equality. In the five daily prayers, the people, living within the hearing distance of the Azan (Call to Prayer), in the weekly Friday Prayer the people of an entire town or a big part of a city, and in the I'd Prayers the people of several towns or villages or of an entire city assemble together. On the occasion of the 'Haj' (Pilgrimage) the Muslims of the whole world (of course, those who are physically and financially capable) gather together at the Sacred City of Mecca. On all occasions, Muslims worship their Lord, standing, bowing, prostrating and sitting, shoulder to shoulder, in rows. Thus unity, fraternity and equality are practically demonstrated daily, weekly, and annually, on occasions of congregational five daily prayers, Friday prayers, two I'd prayers, and the Pilgrimage. In these Congregational Services there is no place reserved for any chief, king, or potentate ; he who comes first, occupies the place nearest to the Imam (leader of the Service), the result being that chances occur when the subject or the servant is on the first row, while the king or the master is on the back row, or both the king and the subject, master and the servant, stand, bow, prostrate, and sit, shoulder to shoulder. Moreover, on the occasion of the Haj, all, whether king or subject, rich or poor, have to wear the same dress, of the same colour, namely, two sheets of white cloth, thus destroying all distinctions whatsoever.

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The institution of Fasting also fosters the sense of equality and fraternity, in as much as, both the millionaire and the pauper go without food and drink, the whole day, for thirty continuous

days. Thus both the haves and have-nots unite in suffering and undergo hardships together to win the propinquity and pleasure of their God as they unite in rejoicing on the occasions of the two I'ds. Fasting also makes the rich realize the suffering and distress of their poor brethren and engenders in their hearts sympathy for the latter.

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The institution of Zakat (compulsory alms) fosters a friendly relation between the rich and the poor, by creating sympathy in the hearts of the rich for the poor, and feelings of gratefulness in the hearts of the poor for the rich, and thus conduces to the developmemt of the Society to earn and own as much as they can, by the legitimate exercise of their physical and intellectual powers, but it, at the same time, requires them to part with, in some cases, 1/40 and, in others, 1/10 of their properties, for the welfare of their less fortunate brethren.

The prohibition of interest and the law of inheritance further make for economic justice and distribution of wealth in society. Thus Islam provides teachings and institutions for relieving society of the evils and dangers of Capitalism as well as of Communism, and makes for the establishment of a healthy, happy, and prosperous society, and thus ensures peace in society.

By declaring that all people are created of single soul (Holy Quran 4:2), and that an Arab is not superior to a non-Arab, nor a White to a Red or a Red to a White, and that the most honourable among men is the one who is the most righteous, Islam does away with all racial pride and colour distinction, and fosters the spirit of competition to excel one another in righteousness, and thus paves the way for universal love, brotherhood and peace.

Inter-Communal and Inter-National Peace

The other evils that menace humanity to-day are inter-communal, and international harted. Islam provides for inter-communal amity and peace by acknowledging the Divine origin of all the religions and inculcating belief in the Prophets and

Founders of all the religions and their Books. The Holy Quran says :

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"Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient, judge for the Jews." (5:45)

"And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was before him in the Torah. And We gave him the Gospel, which contained guidance and light, fulfilling that which was in the Torah, and a guidance and an admonition for the God-fearing." (5:47)

"Say, 'We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes and that which was given to Moses and other Prophets from their Lord. We make no distinction between any of them, and to Him we submit.'" (3:85)

"O ye who believe, believe in Allah and His Messengers, and the Book which He revealed before it. And whoso disbelieves in Allah and His Angels, and His Books and His Messengers, and the Last Day, has surely strayed far away." (4:137)

"And we sent Messengers, some of whom we have already mentioned to thee and some we have not mentioned to thee." (4 : 165)

"And We did raise among every people a Messenger preaching : 'Worship Allah and shun the evil.'" (16 : 37)

"And there is no people to whom a Warner has not been sent." (35 : 25)

Thus, acknowledging the Divine origin of all the religions,

and inculcating belief in all the Prophets and the Books, without making any distinction, Islam paves the way for the establishment of cordial relations and fellowship among the different communities. Had the other religions also done so, there would have been no communal strife or religious war. But Islam is unique in this respect.

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Islam provides for international peace, too, by enjoining :

"Do not lift thy eyes covetously to those material benifits which We bestowed upon other nations in order to try them in their actions. That which thy Lord has bestowed on thee is best for thee and most enduring." (20 : 132)

"Let not hatred of a people incite you to injustice. Do justice." (5 : 9)

"If two Muslim nations should fall out, make peace between them. But if one of them still persists in attacking, then all must fight the former, till it submits to the Command of Allah and when it submits, make peace between them, and act with justice and equity, for God loves the just." (49 : 10)

"Let not a nation despise another, haply the latter may turn out to be better than the former." (49 : 12)

The prohibition in Islam, of taking and giving Interest also contributes to the establishment of International Peace in as much as, the belligerent nations are thereby handicaped in getting big loans to wage war or to prolong it.

If the nations of the world followed the above-mentioned injunctions of the Holy Quran in their international relations, there would have been no international disputes, and if, at all, there were any, it would have been very soon settled. May God

guide the nations of the world to these golden teachings of the Holy Quran ! Amen.

To secure international, inter-racial, and inter-communal peace, it is also essential that mankind should realize that they are one people. This is why Islam lays the greatest stress on the unity of humanity. Islam says, "Your God is one God." The very first verse of the Holy Quran says that Allah is the Lord of all the Worlds and all the peoples—Asians, Europeans, Africans, and Americans—yellow, white, brown, and black—Jews, Hindus, Christians, and Muslims, that is, all mankind constitute one brotherhood. The teachings that God is One and men have been created from a single soul and that there is not a single people to whom God has not sent a Prophet, and, further, the Prayer taught in the very first chapter of the Holy Quran, show us the Right Path and guide us all along it—which includes entire humanity in its scope—lead to the realization of the Truth that mankind constitutes but one people.

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Peace in Family

Islam makes for family peace also. Broken family is now-a-days a growing problem in the West. Three of every four marriages end in separation or divoree. Islam makes for family peace by declaring man to be the head of the family, responsible for its maintenance, and, at the same time, enjoining the kindest treatment to the wife and the children. "The best among you, is the one who is the best to his wife," says the Holy Prophet (peace and blessings of God be on him). "Dont kill your children for fear of poverty" says the Holy Quran, and respect your children, says the Holy Prophet. Making provision for divorce in unavoidable circumstances, and at the same time, applying a brake on it by declaring it to be the worst of all the permissible things, and by permitting poligamy in special circumstances, and, at the same time, conditioning it on just and equal treatment to the wives, and further giving them the right to separate through the court,

encouraging widow remarriage, and by apportioning a share to each member of the family in the property of the deceased member. Islam makes for perfect peace in the family. Again, by the segragation of male and female and their activities, and enjoining both to restrain their eyes, and enjoining women not to disclose their natural or artificial beauty, Islam makes for sexual morality, which again conduces to family peace. This is why disruption or divorce is so rare in Islamic society.

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Thus Islam, by its institutions and teachings, ensures peace in the family, peace in the society, peace among oommunities, and peace among nations. Would that the eyes of men were opened, and they saw the beauty and excellence of Islamic principles, and by accepting them hastened the establishment of world-peace and the Kingdom of heaven on earth! Amen.

Individual Peace and Tranquility

We have seen how Islam makes for a peaceful atmosphere —peace in family and society, and peace among communities, races and nations. Now let us see how Islam makes for tranquility of the individual soul. Islam does not support the theory of the original sin of man but admits that man is liable to fall into error and commit sin. But it holds out great hope to the sinner. Addressing the sinners, the Holy Quran says:

> "Verily, thy Lord is full of forgiveness for mankind, despite their wrong doing." (13 : 7)
> "Tell My servants that I am surely the One Most Forgiving, the Merciful." (15 : 50)

> "O ye who have wronged themselves, do not despair of the mercy of Allah. Surely Allah will forgive all your sins."

Further, God says:

> "Whoso repents after his transgression and amends, then will Allah surely turn to him in mercy. Verily Allah is Most Forgiving, Merciful." (5 : 40)

Will they not turn to Allah and beg His forgiveness, while Allah is Most-Forgiving, Merciful." (5 : 75)

"My Mercy encompasseth everything." (7 : 157)

"My Mercy supercedes My wrath."

"I have created man for My mercy."

Islam recognizes that man is weak and oblivious and that his sins are many and great, but it assures man at the same time, that God's, Forgiveness, His Grace, and Mercy are greater still. God is always prepared to forgive him if only he would turn to Him. It futher consoles the sinner by declaring that Hell is not eternal, a day shall come when all souls shall be taken out of the Hell, because a good action, even of the weight of a mustard seed, has to be rewarded. God further says that He has created man (including the sinner) to become His 'Abd' or servant who would reflect His attributes, and how can a sinner reflect His attributes if he is doomed to eternal hell?

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In short, Islam holds out a great hope to the perplexed soul of the sinner and saves him from despondence, and inspires him to strive for self-reformation and thereby achieve righteousness.

Allah further comforts man, saying :

"Remember Me I will remember you" (2 ; 125)

"Call on Me, I will answer." (Al-Mumin : 61)

"When My servants ask you about Me, O Prophet, tell them I am very near, I accept the prayer of the supplicant when he prays to Me." (2 :187)

Allah further consoles the distressed, saying :

"Allah hears the cry of the distressed person when he calls on Him and accepts his prayer and relieves his pain."

(Al-Namal. 62)

Allah adds :

"Those who say, 'Our Lord is Allah' and then remain

steadfast, no fear shall come upon them nor shall they grieve."

Another solace that Islam gives to mankind is that heaven is eternal, and that they may be blessed with Heaven here in this very life.

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Cheering up the righteous, Allah says:

"Those who say, 'Allah is our Lord and then hold fast to it Angels descend upon them with the tidings, 'Fear not, nor be grieved, but be happy in the realization of the paradise which you were promised. We shall be your friends in this life and inthe life to come, and you will receive all that you desire and all that you ask for." (Ha-mim : 31)

The concept of absolute unity of God is another fruitful source of tranquility. One cannot serve two masters. Likewise, a devotee cannot be wholly devoted to or worship more than one object of adoration. Plurality of masters or objects of worship only cause confusion. Concentration requires one central point, a unity. When man's attention, devotion, supplication, love and fear are concentrated to one Supreme Being, Who is *All-Powerful All-Merciful, All-Forgiving*, his mind is composed, heart is tranquilized, and soul is emancipated and elevated. So by presenting God in His absolute unity, without any equal or partner, Islam has done the greatest service to humanity.

The purity of the text of its scripture, the Holy Quran, is another source of tranquility. Its text has suffered no alteration or interpolation. Today it is in the same condition as it was at the time when it was revealed. It is a fact which is admitted even by its opponents. God made special arrangements for the protection of its text. Hundreds of believers committed it to memory in all ages. Even the opponents of Islam admit that of all the Scriptures, it is only the Quran that is found today in its pristine purity, and not a jot or tittle of it has suffered any change. So, as to the purity of the text of the Holy Quran the mind is tranquilized.

The historicity of the life of the Founder of Islam, the versatility-and many-sidedness of the capacities in which we find him provides another solace and comfort to the seeker after truth. Every event of the Prophet's life, nay, every word that he uttered during his ministrial life and every movement that he made, are recorded in history. No other religious founder enjoys this distinction. This points to the fact that God wanted him to be the model for the entire humanity and for all times. We know him as a child, lad, youth, adult, old man—as a son, husband, father, master, employee, employer, business man, landlord, ordinary citizen, head of a state, soldier, commander, victor, vanquished. teacher, judge, legislator, statesman—in short, in all capacities of life. His family life provides a model of how wives should behave with husbands and husbands with wives, parents with children, and children with parents, masters with servants, and servants with masters. In short, in him there is a perfect model for humanity, in all walks and phases of life.

Another source of consolation for man is the promise of the appearance of Divinely inspired Reformer at the head of every century to deliver man from the errors into which he might fall, and to lead him aright, and revive his faith. At the beinning of every century a Reformer has actually been raised by God to expound the true significance of His Word, and to revive and strengthen the withered faith by showing fresh Signs of the existence of God, His Power, and Might, His Assistance and Succour. And a great Reformer was promised for this Age—the Latter Days. He has been called the Messiah or Mahdi. The Ahmadi Muslims believe that he has appeared in the person of Hazrat Mirza Ghulam Ahmad of Qadian, India.

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One supreme need of this age of science and technology, logic and philosophy, atheism and agnosticism and different faiths and persuasions, was that some one should have come from Heaven to give living proof of the existence of a Living God and to present to humanity, with convincing proofs and arguments, the Religion, the Way, by following which man could attain to

God. Mere stories of the past miracles could not satisfy the modern scientific and critical mind. If there is a living God, the modern logical mind demanded some signs and proofs of His existence in the living present. And if there is a Way to approach and attain to Him, the modern mind desired a demonstration thereof. So God has, through His Great Grace, satisfied this natural demand and yearning of man, by sending just in the nick of time, the Messiah, promised by Him in all the previous scriptures, in the person of Hazrat Ahmad of Qadian. Thrugh him God has revealed Himself anew in this age, and demonstrated to the world the Religion by following which man can attain perfect realization of God. In other words, God has shown, through him, hundreds and thousands of signs and miracles to prove His own existence and the truth of His religion—Islam. These Signs and Miracles are of the nature of Revelations, Visions and Dreams, containing Mighty Prophecies of events which no human brain could forsee and of phenomena which no human ingenuity could design and bring into existence, and of Tidings of success of his Mission in most unfavourable circumstances, victory over his opponents, help and assistance to him and his friends, and disgrace and destruction of his enemies. Some of these Signs are of the nature of prayers offered to God, accepted by Him and the acceptance therof intimated to him before-hand. Some of these Signs are of the nature of prayer-duels and challenges offered to the leaders of other religions and the opponents of Islam to come forward and put forth similar signs, miracles and arguments in favour of their respective claims and religions, which the world has failed to accept. And his last challenge is that it is by following Islam, and Islam alone, that man can now attain salvation, and realization of God, which start right from here, and not merely the here-after.

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We fervently hope and pray that our fellow brethren will consider his claims and challenges, coolly and with an unprejudiced mind, and with the attention and earnestness it deserves, and if found true, accept him, and thereby open the way to salvation to themselves and to others and thus contribute to the early establishment of the Millenium on earth. Amen.

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